

THE ORIGINALITY  
OF THE  
HEBREW TEXT OF BEN SIRA  
IN THE LIGHT OF  
THE VOCABULARY AND THE VERSIONS.

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A THESIS SUBMITTED TO THE  
UNIVERSITY OF TORONTO  
For the Degree of  
DOCTOR OF PHILOSOPHY

— BY —

WILLIAM ROBERT TAYLOR, B.A.

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TO THE SENATE OF THE UNIVERSITY OF TORONTO:

I have examined the thesis of Mr. W. R. Taylor,  
B.A., on The Originality of the Hebrew Text of Ben Sira,  
and certify that in my opinion the thesis is a distinct con-  
tribution to the knowledge of Hebrew, and recommend  
that it be accepted for the degree of Doctor of Philosophy.

(Signed) J. F. McCURDY,

*Chairman of the Board of Examiners  
of the Oriental Department.*

JUNE 4th, 1910.

I hereby certify that the thesis above mentioned  
has been accepted by the Senate of the University of  
Toronto for the degree of Doctor of Philosophy, in accord-  
ance with the terms of the statute in that behalf.

(Signed) JAMES BREBNER,

*Registrar.*

JUNE 15th, 1910.

#### PREFATORY NOTE.

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The limitations of space have affected the form and expression of the present Thesis in general, and especially in the presentation of the argument from the vocabulary (section B.) In the evidence from the Versions (section C) the argument is necessarily cumulative, and, at a future date, I hope to utilize some material which I have at hand, and to present the results of further and wider investigation.

The citations are based upon Peters' edition.

In the treatment of the text my obligations to the principal editions, commentaries, and special monographs, will be everywhere apparent. For the Greek and Syriac versions, Swete's edition of the Septuagint and the London Polyglot have been used. I have disregarded the Old Latin in the present brief essay, because in character and origin it is of secondary importance for my special purpose.

### CONTRACTIONS.

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- B.A.—Biblical Aramaic.  
B.H.—Biblical Hebrew.  
B.S.—Ben Sira.  
E.B.—Encyclopaedia Biblica.  
G.—Greek Version of Ben Sira.  
H.—Hebrew Text of Ben Sira.  
M.—Marginal gloss in Ms.B.  
N.H.—New Hebrew.  
P.—Peters.  
S.—Syriac Version of Ben Sira.  
Sm.—Smend.  
Str.—Strack.

## A. An Examination of the Vocabulary of Ben Sira cc X-XL.

### I. WORDS WITH LATE MEANING:—

x. 1, **סִבְיוֹן**, late and technical in meaning, "one who has understanding, i.e. moral perception; common in B.S. and Pr. (cp. Pr. viii. 8, xvii. 10.24, xxviii. 2.7.11).

x. 2, **פָּרָעֵץ**, cp. Pr. xxix. 18, "the people is let loose or lacks restraint, **פָּרָעֵץ**, unrestrained, unbridled, licentious, *ἀκόλαστος*, cp. II Chron. xxviii. 19, **חַפְרֵץ**, to act wantonly.

x. 16, **בָּקָעֵץ**, B. H. heel, footprint, cp. xii. 17; here, trace or (cp. xiii. 26) mark.

x. 28, **מִיעֵץ**, (G., S., so P., Sm.) sense, discretion; becomes more common in later B. H. (cp. Pr. xi. 22, xxvi. 19, Jb. vi. 6, xxii. 20).

xi. 10, **גָּזֶה**; the stich is a quotation from Prov. xxviii. 20. He who makes haste to be rich, i.e. uses unjust methods for acquiring wealth, **לَا נִקְהָ**, will not get off, be acquitted, escape penalty. This is the ordinary sense of the word in B. S. (cp. xl. 15, xxxi. 5, xvi. 11, ix. 12, vii. 8).

xi. 12, **יָוָתֵר**, B. H. Qal = to remain over, only in Part., cp. I. S. xv. 15, Hiph., to excel, to make abundant; here it has the meaning of Qal Part., to be abundant (late), cp. noun **יָוָתֵר** = excess.

xi. 16, **חַשְׁמָדָה**, ignorance, so in Jb. xxxvii. 19, Ec. ii. 14 only; Ps. lxxxii. 5, **חַשְׁבָּה**; cp. Rom. i. 21, Eph. iv. 18.

xi. 30, **רוֹכֵל**, a slanderer; B. H. **רָכֵל** = to go about; B. H. and N. H., **רוֹכֵל**, a trader; B. H. **אִישׁ רָכֵל** = slanderer.

xi. 31, **מְהֻמָּד**, B. H. desirable things (cp. Ez. xxiv. 6, desire of the eyes = prophets' wife; here, directly personal = darlings, near ones, relatives, cp. xi. 34).

xii. 3, **טוֹבָה**, thanks, so vs. 1; **צְדָקָה** = alms (a good work? Sm.) a specializing of righteousness, cp. iii. 14, vii. 10, xvi. 4?, xxxi. 11 (G.).

xi. 30, בְּנֵי, B. H. Niph. part. = backbiter; so Pr. xvi. 28, xviii. 8, xxvi. 20. 22.

xii. 12, לְבָבֶל, lest. cp. viii. 1. 1a. (Str. P.), xii. 5. 12, xxx. 12; Dan i. 10, Cant. i. 7; so לְבָבֶל, Ezr. vii. 23, Gen. xxvii. 45 (G. = μιηποτε Jon. ii. 17 ὅπως μή); not so in B. S. xi. 10 as Buhl states.

xii. 17, סִבְבַּע, B. H. sustain, uphold (secondary meaning), poetical and figurative. Here it takes this secondary meaning directly: a man who gives aid or support, so li. 7, Is. lxiii. 5, cp. Ps. cxlv. 14.

xii. 18, שְׁמֹדֵה, slander, B. H. root signifies (1) whisper, then connected with (2) serpent-charming (3) amulets (whisper of prayer), Is. xxvi. 16. Here, whisper of intrigue, G. πολλὰ διαψιθυρίσει. Note the use of הַ, meaning "at," cp. vs. xii. יְבִינֵנִי (so Ec. x. 2) and לְאַנְחֵתִי; but S. reads here: at my words תְּמֻתָּה.

xiii. 6, שְׁשִׁיעַ, Levi and others think the root to be שְׁשַׁעַ. In B. H. Pilpel means to sport, take delight in (cp. Is. xxix. 9, lxvi. 12) and always in a good sense, but here Hiph. in a bad sense: mock, jeer at, Aram. wheedle, fawn upon.

xiii. 17, נְפָזֵב, B. H. Niph. only Ez. xlvi. 6: be withdrawn, shortened: here, poor (straitened)—xiii. 26, נְפָזֵב in sense of toil, labour, Pr. Ec.

xiii. 26, נְשָׁבֵב, (root נְשַׁבֵּב or נְשַׁבֵּשׁ), a moving back or away; here, solitude, retreat, cp. I K. xviii. 27; no parallel in Aram. or Syr. (cp. Smend's emendation).

xiv. 11, חֲדַשֵּׁן Niph. or Hithp.; B. H. to be or grow fat; here, to make oneself fat, i.e. be glad, make merry; cp. Pr. xv. 30; so B. S. xxvi. 2; in xlvi. 22, quench, i.e. make pleasant.

xiv. 17, פָּתָן, fate, "Die Hoelle ueber die Lebendauer der Menschen bestimmen sollte," (Smend.); cp. Jb. xxiii. 14, B. S. xli. 2, xi. 20, xvi. 22 (task).

xv. 1, חַוְשֵׁת חַוְשֵׁת (cp. Jer. ii. 8, here referring to the faithful

in general; יְדִידֵיכֶנָה, reach, attain to (so G. cp. Ju. xx. 43: overtook them); in Aram, S., Ar., the same meaning is found.

xv. 14, חֹטֵפּוּ, his seizer. Text demands something like Syriac יְצַרְנָה, his will. Sm. suggests חֲנֻכָה, his decision or will (N. H.); but Levi notes חֲתָנָה and צָרָה as synonyms l. 4. Some copyist has inadvertently read יְצַרְנָה as צָרָה and perhaps with l. 4 in mind either himself or a later copyist has written חֲנֻכָה.

xvi. 11, נִירָה, to make to shine, never so in B. H. where it is used of lighting a way directly or, in such an expression as Ps. xviii. 29 (metaphor); prob. with Levi, read נִירָה (cp. v. 6). The distich is not original but is added from v. 6d.

xvi. 17, כָּבֵד, numerous (rare), cp. Num. xx. 20, I K. iii. 9; בְּכָבוֹד among all, cp. בְּכָבוֹד 1 K. xii. 31, xiii. 33, 2 K. xvii. 32.

xvi. 19, יְסִדֵּי, in B. H. is used for foundations of the earth, cp. Ps. xviii. 16.8, Mi. vi. 2 Is. xxiv. 18, יְסִדֵּי for foundations of city, gates, men (fig. Pr. x. 22). So the author betrays his removal from the classical environment which he simulates.

xvi. 7, נְשִׁלָה, to bear an offering, I Ch. xvi. 29, Ps. xvi. 8, Ez. xx. 31; xvi. 22, בְּזִבְחָה, (G. בְּרִיחָה, but Levi thinks text sound); B. H., compress, but here, observe, do, cp. Aram., to worry oneself; i.e. to worry oneself about the law is to observe it. This meaning is new.

xvi. 25, בְּמִזְקָלָה, G.: ἐν σταθμῷ; B. H. weight, here, in measure, cp. I Chron. xxviii. 16. This is peculiar to B. S.; חַצְנָנָה, cp. Mi. vi. 8: with care, carefully.

xix. 1, חַנְעִירָה, (Hithp. of שָׁרַע or שָׁרַע) cp. Jer. li. 58. Polel, Is. xxiii. 13; Qal, Is. xxxii. 11. B. H. to be laid bare, to come to poverty; but the word is a strange antithesis to רִשְׁעָה. We should expect a word more commonly and directly associated with sense of poverty. G. לְבִיאָה; perhaps original was לְדִיאָה; cp. Ex. xxiii. 3, Ex. xxx. 15 (P). Pr. x. 15, xxii. 16, xxviii. 11, Pr. xix. 4.

xxx. 14, **שָׁנָה**, sound, healthy, Ex. i. 19; xxx. 15, **שָׁנָה**, cp. Pr. xiv. 30. In late writings: P., Ps., Pr. **בָּשָׂר** is body in general sense or as opposed to **שְׁמַעַת** (Ec.). **שָׁנָה** not so used except Pr. v. 11, xi. 17.

xxxi. 11, **מִזְבֵּחַ**, cp. xli. 16, here: etiquette; B. H. instruction, teaching, in xxxii. 2 G. *εὐκοσμία*, xxxi. 17 *παιδείας*, manners.

xxxi. 15, **שָׁבֵד**, B. H. recline at table, cp. 1 S. xvi. 11 (Qal), see B. S. ix. 9 (Qal), xxxii. 1; **נְבָהָר**, elegant, refined.

xxxii. 20, **קָנוֹן**, cp. Is. viii. 14, stumbling block.

xxxii. 21, **קָנָה**, (**טָהָרָת**), B. H. prey (Pr. xxiii. 28) here, robber (1. 4). Levi thinks the word means robbery in 1. 4; but it is parallel to **צָדָק**, a concrete word. M. reads **רְשָׁעִים**, G. **קָנָה** prob. mistake for **קָנָה**.

xxxvi. 3, **קָנָה**, Levi translates, Étends la main; M. has **דָּבָר**. Prob. we ought to read **וְ** (cp. Ps. cxlv. 4: **וְ** **וְ** parallel to **כִּי**), **וְ** being lost through similarity to **לְ**; **דָּבָר** may suggest **צָדָק**, i.e. **הַנְדֵּד הַזֶּד עֲלֵיכֶם**.

xxxvi. 10, **קָנָה וּמִזְעָד**, the end = "la fin d'oppression; l'époque est celle de la délivrance; so Levi, p. clxix. (cp. Dan. xi. 27.35); who thinks of the late national hope of Judaism (cp. vv. 12.13: **אָסָפָה כָּל שְׁבָטֵי יִשְׂרָאֵל**).

xl. 23, **מְהֻבָּד**, Niph. to be useful, to be made use of, cp. Ec. ii. 3; B. S. iii. 27.

## II. LATE WORDS:—

x. 1, **מְבָרֵךְ**, see under I, x. 2, **מְלִיעֵץ**, cp. Pr. iii. 34, i. 22, Jb. xvi. 20, xxxiii. 24, II Ch. xxxii. 31, here, counsellor, term applied a minoribus ad maiora, "counsellors" being "interpreters" of the law.

x. 23, **מְשֻׁבֵּל**, (Pt. as substantive) B. S. x. 23.25, xiii. 22, xlvi. 12; **לְ**, Wis. Lit. and late poetry, B. S. iv. 4, x. 23.30, xi. 1.21, xiii. 2.19.23.22, xxxv. 16.21.

x. 24, גָּדִיב, (1) generous, noble, (2) noble in rank, B. S. vii. 6, viii. 2.3, x. 24, xi. 1, xiii. 9, xxxviii. 3, B. H. in poetry (I S. ii. 8, Num. xxi. 8) and late writers Jb. xii. 21, xxxiv. 18, Pr. xlvi. 10, Cant. xxvii. 8.

x. 30, אַיְכָה, Cant. v. 33, Est. viii. 66 only, (cp. Syr. אַיְבָּו + בָּה = אַיְבָּו אַיְנָה : how ?

x. 31, יִתְהַר, as adv., overmuch, in excess, Ec. xii. 5, vii. 16, Est. vi. 6, cp. N. H. יִתְהַר, more, or Aram. יִתְהַר צָן (Ru. iii. 12, Targum).

xi. 4, סָלֵם, cp. Ez. xvi. 31; but G. and S. read סָלֵם. In xi. 4, G. has ἐπαιρού = סָלֵם; xlvi. 15 = to praise or extol, acc. to Dalman a foreign word (*καλῶς*). If text in Ez. is right then סָלֵם there and here is the same mock, deride, with accus. in Ezek. and ס in B. S. like סָמֵס. G. has confounded סָלֵם to despise with N. H. סָלֵם to praise.

xi. 7, נָלֹס, B. H. pervert, overturn, Jb. xii. 9, Pr. xiii. 6, xxi. 12, xix. 3, xxii. 12; B. S. blame, find fault with, xi. 33.

xi. 11, עֲטָל as verbal adj., only in Ec. ii. 18.22, iii. 9, iv. 8, ix. 9, B. S. xxxi. 4.

xi. 14, רִישׁ, only in Pr. xxviii. 19, xxxi. 7, xiii. 18, xxiv. 34, x. 15, xxx. 8, vi. 11, B. S. xi. 14, xviii. 32, xxxvii. 9, xli. 6.

xi. 16, סְכֻלּוֹת, only Ec. ii. 3.12.13, vii. 25, x. 1.13, Aramaic noun-form.

xi. 18, חַתְעָנוֹת, Hithp. of עַגְה II = G. προσοχῆς—Aramaic; only in Ec. i. 13, iii. 10, B. S. xlivi. 8 M.

xi. 27, נָסָס, late synonym of קַרְבָּן, Ec. iii. 11, II Chron. xx. 16, Jon. ii. 20.

xi. 29, רָכֶל, late, see under I—xi. 30, סְצִינָה, Qal, only Pr. and Ps. i. 1; xii. 12, חַנְחָה, poetical and late: Jb. iii. 4, xxiii. 2, Ps. xxxviii. 10 (text corrupt); חַנְחָה, B. H. only in Hiph.; here in Hithp. cp. xii. 12, xxv. 18, xxx. 20; in Qal xxxv. 18, acc. to Levi; Hithp. to afflict oneself.

xiii. 16, **רִמְמָתָה**, Ps. cxl. 11, only: pit, i.e. watery pit, comp. Arabic, hamara, to pour.

xiii. 5, **בָּשָׁבֵךְ**, be in pain (late) Jb. Pr. Gen. xxxiv. 25 (P?) II K. iii. 19, here, mental pain; cp. Pr. xiv. 13—xiii. 24, **בָּשָׁבֵךְ**, B. H. Ps. cxxiv. 5 only, plur and figurative—xiii. 26, **בָּשָׁבֵת**, (text doubtful, cp. Smend.), Ez., Dan., Est., Chron., Pr., Ps.

xiv. 2, **בָּשָׁבֵת**, hope; late (except Lament.), Pr. Jb., Ps.; acc. to Smend = **בָּשָׁבֵךְ**, the vindicating fate, as in Pr.—xiv. 12, **בָּשָׁבֵת**, mostly late, in Cant. vii., Pr. xix. 10, Ec. ii. 8.

xiv. 14, **בָּשָׁבֵת**, Part. pass. as collective, in B. H. only in Jb. xx. 20, Ps. xxxix. 15, **בָּשָׁבֵת הַמְּזֻדָּה**, v. 2; perhaps the word ought to be read *himmūd* (N. H.).

xiv. 22, **בָּשָׁרֶךְ**, Ps. lxviii. 17, fig.—xiv. 26, **בָּשָׁרֶךְ**; **בָּשָׁרֶךְ** (נֶפֶל) only in Ps. civ. 12.

xv. 2, **לְבָקֵר**, (Aramaic loan-word) in Piel in late books, and B. S. xii. 5, xv. 2, xxxi. 3, xxxvi. 26, xli. 1, l. 12. 21.

xv. 15, **רְצַחַן**, popular in late books (**וְ** abstr. ending; cp. שְׁבָחָן)—xv. 18, **כְּבָדָה**, popular in late B. H. for might of God, cp. Jb. xxvi. 14, xii. 13, Pss. cxlv. 11. 12, cl. 2, etc.—xv. 18, **רְמֹם**, in sense of **רְאֵשָׁה**; late (cp. Aram. and N. H.)—xv. 19, **סְפִילָה**, only Pr. viii. 22, B. S. xvi. 12.

xvi. 8, **סְנֵר** (cp. meaning of **סְנֵשָׁה**), found in Hex. in P. only; also Jb. Pss.; here it means fellow-citizen, neighbor (agst. Smend, etc.); cp. Aram. *māgēr*, *māgūr*; N. H. *māgōr*, neighborhood. Perhaps in agreement with Aram. it ought to be pointed *māgūr*.

xvi. 8, **טְרֻעְבָּרִים**, prob. denom. Hithp.: be arrogant, mostly late—xvi. 12, **תִּנְבְּחָת**, Pr. and Ec.—xvi. 13, **לִזְ**, Lev., Ez., Ec.

xvi. 18, **שְׂמֵחַת הַשְׁמִינִים**, II Ch. ii. 5, Neh. ix. 6, Ps. cxlviii. 4, lxviii. 34. Phrase natural to late writers and due to Babylonian influence, cp. Dan. and Jb., God of the Heavens; **עֲזָזָה**, late; II S. xxii. 37 (late appendix), Ps. xxxvii. 31, Jb. xii. 5, Pr. xxv. 19.

xvi. 19, **בָּצַר**, cp. Jon. ii. 7—xvi. 25, **בֹּזֵה**; **בֹּזֶן**, Piel, to declare; chiefly Jb.; cp. Aram. **בְּזִי**, B. S. xlvi. 19; **דַּעַ** (Jb. only), cp. Jb. xxxii. 10, 17, 6.

xviii. 31, **שְׁמַנֵּן**, trifle, Jb. iv. 12, xxvi. 14: **שְׁמַנֵּן דְּבָר**, a whisper, i.e. a mere trifle of a word; N. H. **שְׁמַנֵּן** = accusation, cp. B. S. x. 10.

xx. 31, **תִּלְחַדֵּשׁ**, Pr. 12 times, Ps. xxxviii. 6—xxv. 16, **כַּדֵּךְ**, B. H. darken, Ez. xxxii. 7, N. H. Hiph., to shew gloom; here, change his countenance; text corrupt at end of stich.

xxv. 17, **שְׁחַק**, Jb. xxx. 30 only, to be black—xxv. 23, **כְּשַׁלְוֹן**, Pr. xvi. 18 only—xxvii. 5, **חַשְׁבּוֹן**, only Ec. ix. 10, vii. 25, 25.

xxx. 12, **פְּנוּמָה**, cp. Jb. xi. 20—xxx. 14, **מְסֻבָּה**, cp. iv. 3b (Babylon. word) meaning poor; B. H. only Ec. iv. 13, ix. 13, 16, (N. H.)—xxx. 15, **בְּנִינִים** and **וְנוּ**, late—xxx. 18, **סְתָמָם**, stop up. Ez., Dan., II Chr., Neh.; **גָּלִיל**, common in Ez., the sing. found here only.

xxxi. 1, 2, **גָּנְבָּה**, Pr. xxiii. 21 only; B. S. xlvi. 9—xxxi. 8, **גָּלֵל**, Wis. Lit.; **סְמֻטָּה**, Pr. ii. 4, Jb. iii. 21 only, (Aramaic)—xxxi. 10, **בְּדַקְנָה**, Levi: **בְּדַק** from **בְּדַק**, Syr. to mend, repair, II Chron. xxxiv. 10 only; B. S. l. 1, **בְּדַק** = **בְּדַק**; in N. H. in some sense—xxxi. 14, **יִשְׁטַת**, to stretch out, extend, Est. iv. 11, v. 2, viii. 4, (N. H. and Syr. idem), B. S. viii. 32, xxxi. 14, 18, iv. 31; some emend to **תִּשְׁתַּחַ**.

xxxi. 15, **גָּעֵל**, despise, abhor, frequent in late B. H.; some suggest **תִּגְלֹו**—xxxi. 19, **יְצֻעָה**, couch, bed, Jb. xvii. 13, I Ch. v. 1, Ps. lxviii. 7, cxxxii. 3, (Levi here **יְצֻרָה**).—xxxi. 22, **חַזְבָּה**, Wis. Lit. and poetry.

xxxi. 23, **יְרַנֵּן בְּהַעֲרָה** (G.) cp. Is. xxix. 24, Deut. i. 27, Ps. cvi. 25 (Niph.), or better: **יְרַגֵּם בְּהַעֲרָה**, the people will revile or curse him; **חַגְגָה**, late, to stone, Arabic to revile, curse—xxxi. 28, **רָאִי**, chosen, cp. Est. ii. 9, i.e. suitable, (N. H.).

xxxii. 1, **תְּבִשָּׁה**, II Chron. ii. 15 only—xxxii. 3, **בַּשָּׁה**, Jb. xv. 10, I S. xii. 2, B. S. xlii. 8, viii. 9, vii. 14, (G. **שְׁבִישָׁה**)—xxxii. 6, **תְּבִשָּׁה**, Ex. xxviii. 17, xxxix. 10 (P)—xxxii. 11, **תְּבִשָּׁה**, II Ch. xxxi. 13, Ez. xlvi. 21, Neh. iii. 31—xxxii. 14, **תְּבִשָּׁה**, Pr. and Jb. mostly—xxxii. 16, **תְּהִבֵּלָה**, in B. H. only found in piur.; peculiar to Wis. Lit.

xxxv. 20, **זָמָן**, time, Neh. ii. 6, Ez. iii. 1, Est. ix. 27-31, (Aram., Syr.)—xxxvi. 23, **גְּנֻחָה**, Pr.; plur. only when meaning neck; here perhaps **גְּנֻחָה**, glutton, ought to be read—xxxvi. 24, **זָמָן**, palate, Jb. Cant., Ez. Pr.—xxvi. 27, **לְלָה**, Jb. and Is. xiii. 10 only: to shine, Piel to gladden—xxxvi. 28, **סְרֹבָה לְשָׂן**, soothing tongue, Pr. xv. 4—xxxvi. 29, **קְנִין**, Pr., Lev., Gen. (P.), cp. Aram. **קְנִינָה**. N. H., **קְנִין**.

xxxvii. 11, **מְכַמֵּר**, sale, ware, Lev., Ez., Neh. and Deut. xviii. 8, N. H. idem; **תְּנִמְלֵל**, benefit, recompense, Ps. cxvi. 12 only; **תְּנִמְלֵל הַסְדָּה**: charity, not found in N. H. or Aram.

xxxviii. 8, **חַזְרִיה**, technical term of Wis. Lit.: sound or efficient wisdom—xxxviii. 11, **אֲוֹבָדָה**, only in P.; Aram. infin. form: memorial offering—xxxviii. 4, **תְּהִרְתָּה**, Ez. xlvi. 12 only.

xl. 13, **קִינָה**, mostly late and poetical: a channel—xl. 16, **דְּשִׁין**, mostly late and poetical—xl. 19, **לִלְעָל**, exult, rejoice, (Hiph.) xl. 21, **רָבָה**, pure, clean, Jb. Pss. Cant., Pr.

### III. RARE WORDS, as compared with Biblical usage.

x. 9, **שְׁפָעָן** (Jb. iv. 12, xxvi. 14); **תְּבִשָּׁה**, Ezr. viii. 27, both N. H.  
x. 16, **מְאַטָּה**, Pilpel, sweep away, cp. Is. xiv. 23, found in N. H.; (cp. for the form, **מְכַטֵּב** and **מְגַזֵּעַ** N. H. and Lev. xix. 28, **מְגַזֵּעַ**); x. 26, **תְּבִשָּׁה**, II Chron. ii. 15 only, B. S. fifteen times, and Aram.

xi. 2, **בְּעַטְחָה**, only Is. lxi. 3 (fig.); **תְּהַל** Piel as in xi. 4 (xiii. 7), in B. H. prob. always Hiph. of **לְלָה**, deceive, mock, I K. xviii. 27—xi. 4, **סְדִירִי**, Deut. xxxii. 24, cp. **סְדִירִי** Amos viii. 10; xi. 12, **תְּהִרְתָּה**, Pr. vi. 11, highwayman—xi. 12, **צְהַנָּה**, stench (Joel

ii. 20); N. H. idem; Aram. **אָתַחֲרֵךְ**; more common word **שָׁבֵךְ** xi. 24, **מִסְרָךְ** from **שָׁבֵךְ**, to be distressed, Gen. xlvi. 4.38, xliv. 29, Ex. xxi. 22.23, always without the article—xi. 29, **כָּלֹבֶב** (N. H. idem), Jer. v. 27, Amos. viii. 12—xi. 32, **מִצְרָעִים** (**מִצְרָעִין**), spark, Is. i. 31 only.

xiii. 5, **שְׁנִים**, portion of two, i.e. double, B. S. xviii. 31, xlvi. 12; Deut. xxi. 17, II K. ii. 9, Zec. xiii. 8—xii. 9, **בִּזְבָּדָה**; in Is. xiv. 31 **בִּזְבָּדָה** is used of stragglers in an army, cp. Hos. viii. 9, Ps. ciii. 8; here to leave, desert—xii. 16, **מִתְחַרְבָּה**, Ps. cxl. 11 only; **עַפְתָּה**, Jer. xiii. 17, B. S. xxxi. 13, (N. H.).

xiii. 3, **בִּזְבָּדָה**, Ex. xv. 2, Hiph., cp. **בִּזְבָּדָה**, N. H. also to adorn; here, to boast oneself, (cp. Hithp. of **שָׁבֵךְ** beautify)—xiii. 18, **עַבְתָּה**, Jer. xii. 9—xiii. 22, **מִתְבָּדֵל**, to be silent, Deut. xxvii. only; here in Piel (Lévi) or Niphal (Peters).

xiv. 1, **מִתְבָּדֵל**, ought to be **מִתְבָּדֵל**, Is. xix. 8, iii. 26 only; the whole verse should read something like **וְאַתָּה עַל דָּן נִפְשָׁוֹתָה** (cp. xxx. 21)—xiv. 10, **עַיִלָּה**, denominal from **עַיִלָּה**, a bird of prey; Qal found in I S. xiv. 32, B. S. (Hiph.) xiv. 10, xxxi. 15 (16)—xiv. 22, **מִתְבָּדֵל**, watch stealthily, only in Ps. lxviii. 17, fig.

xvi. 7, **מִתְבָּדֵל**, prince, Jos. xiii. 21, Ez. xxxii. 30, Mi. v. 4, Ps. lxxxiii. 12; here, priest (in N. H. = prince)—xvi. 19, **בָּזָק**, in the sense of base, foundation, only Jon. ii. 7—xviii. 31, **מִתְבָּדֵל**, Jb. iv. 12; xxvi. 14—xix. 1, **עַדְעָה** or **עַדְעָה**, Hithp. Jer. li. 8; Polel Is. xxiii. 13 (only instance)—xix. 2, **מִתְבָּדֵל**, wanton, Ju. ix. 4, Zeph. iii. 4, B. S. xix. 2, viii. 2, iv. 30, (N. H. and Aram.).

xxv. 23, **מִתְבָּדֵל**, Jer. xlvi. 3, (sinking of hands in terror); **מִתְבָּדֵל**, Pr. xvi. 18 (both words in N. H.); xxvi. 1, **כָּפֵל**, double, Jb. xli. 5, xi. 6, Is. xl. 2, cp. **שְׁנִים** (xviii. 32); note the striving after novelty and variety; N. H. kafel—xxx. 12, **מִתְבָּדֵל**, Is. lxiii. 17, Jb. xxxix. 16 only; Levi suggests here **מִתְבָּדֵל**; N. H.; **מִתְבָּדֵל**, Jb. xi. 20, (N. H.).

xxxi. 1, **מִתְבָּדֵל**, Pr. xxiii. 21—xxxi. 4, **מִתְבָּדֵל**, Pr. xxxviii. 22,

v. 21, B. S. also xxxii. 12, (N. H.) ; xxxi. 13, יְמַשֵּׁךְ, Jer. xiii. 17 only, יְמַשֵּׁךְ, this should be emended to יְמַשֵּׁעַ ; לָלֶה, Deut. xxxiv. 7 and prob. Jer. xi. 7, lit. freshness, moisture, cp. Deut. xxxiv. 7—xxxii. 17, יְמַשֵּׁךְ or יְמַשֵּׁעַ, Obadiah 16 (Qal) ; xxxi. 19, מִשְׁבַּח, kindle, burn, B. S. xlivi. 4, M., חַבְּרִיךְ ; xlivi. 21.23, מִשְׁבַּח : Aram. מִשְׁבַּח, to go up in flame ; in Ps. lxxviii. 21, Is. xliv. 15 only. Perhaps in this verse, מִשְׁבַּח (מִשְׁבַּח) ought to be read : to overflow ( vomit ), cp. Joel ii. 24 (Lévi).

xxxi. 21, בְּלִבְנָה, Est. i. 8, (N. H. and Aram.)—xxxi. 26, מִשְׁבַּח, Is. xli. 12, here the reading is doubtful ; perhaps it should be emended to בְּלִינָה בְּלִינָה after Pr. xx. 1—xxxi. 30, מִשְׁבַּח, Deut. xxxii. 14, Is. xxvii. 2.

xxxii. 3, בְּשַׁבַּע, Jb. xv. 10, B. S. viii. 9, vii. 14 ; מִשְׁבַּע, Mi. vi. 8, Pr. xi. 2—xxxii. 5, בְּשַׁבַּע, Ex. xxxv. 22, Neh. xxxi. 50 ; בְּשַׁבַּע, in B. H. means fruit ; here, a variety of ornament ; בְּשַׁבַּע, Gen. xli. 42, Ez. xvi. 11—xxxii. 9, מִשְׁבַּע meaning to bore, weary, cp. Pr. xix. 13, xxvii. 15, to be continuoust).

xxxv. 18, מִשְׁבַּד, restlessness, straying ; root מִשְׁבַּד, Lam. i. 7, iii. 10, Is. lviii. 7?—xxxv. 26, מִשְׁבַּד, Jer. xvii. 8—xxxvi. 6, מִשְׁבַּע, Is. xlvi. 21, Ex. xv. 11.6—xxxvi. 25, מִשְׁבַּע, Jer. xvii. 9.

xxxvii. 4, מִשְׁבַּע, Is. viii. 22, xxx. 6, Pr. i. 27—xxxvii. 5, מִשְׁבַּע, Am. iv. 2—xxxvii. 11, חַבְּרִיכְתִּי, Ps. cxvi. 12—xxxvii. 28, מִשְׁבַּע, food, Ps. cxliv. 13 ;—xxxvii. 17, מִשְׁבַּע this is perhaps the constr. pl. of מִשְׁבַּע, a root which is read by B. marg. and by D. (found in Lev. xxiii. 47 only).

xxxviii. 4, מִשְׁבַּרְבָּר, Ez. xlvii. 12—xxxix. 18, מִשְׁבַּרְבָּר, cp. I. S. xiv. 6—xxxix. 29, מִשְׁבַּרְבָּר, Ps. xxxiii. 14, Is. xiv. 16, Cant. ii. 9, (N. H. and Aram.).

xxxvii. 17, C. Ms. reads שְׁרֵבִיט (N. H. and A.) an extended form of שְׁבַּט and found only in Est.

## IV. NEW HEBREW WORDS:

x. 11, **תַּרְשֵׁשׁ**, cp. **תַּרְשֵׁשׁ** **וְתַּרְשֵׁשׁ** Ec. viii. 1 : **פָּנִים פָּנִים** **פָּנִים**, insolence—x.  
31, **מְלֹאָה**—xi. 2, **בָּעֵד**, odious, disgraceful, xiii. 22, (Aram.)—xi. 7,  
**מְלֹאָה**, to censure, blame (Aram.) ; \* xi. 8, **מִיחָשׁ**, in late B. H., e.g.  
Jb. xv. 4, Ps. cxix. 99, means meditation, musing; in N. H., con-  
versation ; cp. Aramaic **מִיחָשׁ** speak, B. S. xiii. 26—xi. 9, **מְשֻׁחָה**  
(**מְשֻׁחָה**) iii. 21, vii. 25, xxxviii. 24, xl. 1, 11, business.

xiii. 4, **מְגֻלָּה**, humble, modest, from **מְגֻלָּה**, to be low, humiliated,  
Ec. x. 18, Jb. xxiv. 24) or **מְגֻלָּה** to be depressed (Lev. xxvii. 8,  
xxv. 25, 35, 39, 47, impoverished), here, the word is an antithesis  
to **מְגֻלָּה**—xii. 15, **מְגַלֵּל**, Hiph. to make to shine, to appear, (N. H.)—  
xii. 18, **מְגַלֵּל**, (Piel) to change ; **מְגַלֵּל**, orthography is perhaps due  
to S. which was before the writer (Smend), B. S. xii. 18, xiii.  
25, xlvi. 24.

xiii. 2, **מְקַדֵּשׁ** in B. H. = strike or bring down (a bird) used  
only four times ; in N. H. = strike or knock (the knees or a door),  
cp. late Latin collidere) Dan. v. 6, (Aramaic) B. S. xli. 2—xiii. 17,  
**מְקַדֵּשׁ** from B. H. **מְקַדֵּשׁ**, contracted in N. H. to **מְקַדֵּשׁ**, xiii. 17, xxxii. 5,  
.xxxvii. 13, D.)—xiii. 22, **מְקַדֵּשׁ**, xi. 2, xiii. 21, (**מְבָנָי**) ;  
xiii. 26, **מְקַדֵּשׁ** : Levi makes **מִשְׁיחָה** = **מִשְׁיחָה** : will speak (N. H.)  
to speak) ; i.e. solitude will voice the thoughts of trouble (but  
cp. Sm.).

xiv. 1, **מְנַזֵּד** = **מְנַזֵּד** N. H.: sorrow, xxx. 21, 23, 24, xxxvii. 2,  
xxxviii. 18—xiv. 9, **מְבָשֵׂל**, poor, being at a disadvantage, weak—  
xiv. 16, **מְבָשֵׂל**, indulge, pamper (Piel only) cp. Pr. xxix. 21, (Ara-  
maic)—xiv. 14, **מְבָשֵׂל**? (v. 2)—xiv. 23, **מְנַזֵּד**, hearken.

xv. 7, **מְסֻלָּל**, Piel, (Pilpel alone in B. H.)—xv. 14, **מְזַבֵּל**, in  
N. H. it commonly means impulse : **מִצְרָה הַבָּשָׂר** or **מִצְרָה הַבָּשָׂר** of good  
or bad tendency in man ; this is the meaning here, cp. xxvii. 6.

xv. 18, **מְסֻלָּל** suffice or abound, xxxix. 33, Hiph. xxxi. 30,  
xxxix. 16, xlvi. 17. \* **מְסֻלָּל** once in B. H., I K. xx. 10.

\* Words so marked are found in B. H. but probably present in our text  
through influence of N. H.

xvi. 10, **מְשַׁחֵל**, Niphal perish (to depart this life)—xvi. 16, **מְבָרֵךְ**, lit. creature; here, men (N. H.) cp. Num. xvi. 30, **מִשְׁנֶה**—xvi. 16, **פָּנָס**, praise, cp. xliv. 1 (superscription); xvi. 25, **מְשֻׁבֵּץ**, here, the meaning is parallel to **מְשֻׁבֵּץ**, in measure; G. is *ἀκριβεῖα*, with fine judgment, N. H. Hiph., reserve; accordingly **מְבָצֵעַ** means with reserve, care, moderation (Mi. vi. 8), cp. **מְנַת**, moderate, xxxi. 22.

xix. 1, **מְשֻׁבֵּט**—xx. 4, **מְשֻׁבֵּט**, (xxx. 20)—xxv. 17, **מְשֻׁבֵּט** to be black; **מְשֻׁבֵּט** (Hiph.)—xxx. 19, **מְשֻׁבֵּט** Niph., to have contentment, pleasure—xxx. 23, **מְשֻׁבֵּט**, anger; care, grief (Lévi).

xxxi. 4, **מְשֻׁבֵּט**, xxxii. 7, xxxix. 33? xl. 2—xxxi. 7, **מְשֻׁבֵּט**, stumbling-block: according to some Grk. MSS. probably in ix. 3 xxxxi. 12, **מְשֻׁבֵּט**, abundance—xxxi. 16, **מְשֻׁבֵּט**, M = greedy (Aram.)—xxxi. 19, **מְשֻׁבֵּט**, pain, ache, colic, so render according to G.; **מְשֻׁבֵּט**, gripping pain—xxxi. 20, **מְשֻׁבֵּט**, to be clear: here, **מְשֻׁבֵּט** or **מְשֻׁבֵּט**: purified, i.e. moderate; “**מְשֻׁבֵּט**”—xxxi. 29, **מְשֻׁבֵּט** cp. xl. 5: contention.

xxxvi. 25, **מְשֻׁבֵּט**: upright—xxxvi. 31, **מְשֻׁבֵּט**, to sink (of the sun) in Hiph.—xxxvii. 10, **מְשֻׁבֵּט**? N. H. means wife's father = **מְשֻׁבֵּט**; in B. H. **מְשֻׁבֵּט**, only husband's father; text doubtful—xxxviii. 16, **מְשֻׁבֵּט**, destruction, the text should be corrected to **מְשֻׁבֵּט**.

#### V. WEST ARAMAIC WORDS AND MEANINGS.

x. 8, **מְלֹכָת**, (B. A.)—x. 26, **מְלֹא**, viii. 9, xii. 5, xiii. 6, xxxvii. 8, xxxviii. 1. 12 + + —xi. 18, **מְלֹיכָה**, Piel of **מְלֹא** be guilty, (cp. Dan. i. 10)—xi. 21, **מְלֹא** to rise early, watch early, Aram. **מְלֹא** II;—xi. 34, **מְלֹיכָה**;—xii. 2, **מְלֹא**, **מְלֹא**, xiv. 6, xxxv. 13, xxxviii. 8—xii. 5, **מְלֹא** (Aramaic loan word found in late books in B. H.), xv. 2, xxxi. 3, xxxvi. 26, xli. 1, l. 12. 21—xii. 11, **מְלֹא**, viii. 18—xiii. 5, **מְלֹא**, to be advantageous, proper (B. A.), Est. viii. 5, Ec. xi. 6, x. 10; xiii. 6, **מְלֹא**, wheedle, fawn upon, flatter, (**מְלֹא** in Hebrew, take delight in, sport, Is. xxix. 9, lxvi. 12+).

xiii. 23, **מְלֹא**, xiii. 23, xxxii. 30, xv. 12—xiv. 4, **מְלֹא** exult

xiv. 18, **לְבָשׂ**, to ripen, mature--xiv. 26, **עֲפִים** (עַפְאִים) Talmud  
**כְּבִיאָשִׁים** (כְּבִיאָתִים), cp. Ps. civ. 12, Dan. iv. 9.11.18—xv. 13, **סְמִינָה** (סְמִינָתִים), Smend) —xvi. 3, **לְמַעַן**, trace, mark (xiii. 26); here, end, extremity  
xvi. 8, **בְּנֵר** (בְּנֵי), neighbor—xvi. 11, **בְּפָנֶיךָ** (בְּפָנֶיךָ), xxxvi. 7  
M.), xlivi. 25, xlviii. 14—xvi. 18, **רְגַשְׁתָּה**, (B. A., Dan. vi. 7.16; also Ps. iii. 1)—xxx. 11, **שְׁחִיתָה**, bad acts, follies, Dan. ii. 9  
xxx. 23, **בְּנֵי**, Pacl, to cheer up—xxxii. 4, **צָרֵךְ**—xxxii. 8, cp. **בְּפָנֶיךָ** (בְּפָנֶיךָ), xlvi. 9, **מְשֻׁבְצִים**, Pr. ii. 4, Jb. iii. 21—xxxii. 13, **רְגַשְׁתָּה**, depart—xxxv. 26, **בְּזָמָן**, time (B. A. Niph. ii. 6 +)—xxxvii. 10,  
**לְבָנָן** from **לְבָנָה** (לְבָנָה) to see, regard, look askance at; perhaps reading should be **לְבָנִין**, thy enemies, or, as suggested, **לְבָנָה**, thy father-in-law—xxxvii. 11, **מְנָדָה**, merchandise; though the better reading is **לְבָנָה**—xxxvii. 17, **לְמַעַן**, see III.—xxxviii. 4, **פְּשָׁרָה** (פְּשָׁרָה), diagnosis (cp. **לְפָנֶיךָ** interpretation)—xxxix. 32, **לְבָנָה** (B. A.), Est. i. 22, Ezr. xliii. 9 + +, B. S., xlvi. 7, xliv. 5, xlv. 11—xl. 16,  
**לְבָנָה**, edge.

## SYRIAC WORDS.

xi. 18. חַנְצִינָה, Hitp. of חַנֵּן II., to be occupied, busy, xlii. 8 M.  
 -ep. Ec. i. 13, iii. 10)—xii. 13. חִתְשָׁנָה, (xxxix. 30), שְׁנָה (Syriac);  
 xiii. 21. נָעַם, fie ! fie !—xiv. 5, נָרָק, to keep possession of—  
 xx. 4. עֲבָדָן, eunuch, xxx. 20—xxx. 12, בִּנְבָד, bend, (cp. iv. 7);  
 תְּנִעְמָן, youth —xxxii. 9, נָזָר (cp. xlvi. 5); xxxv. 13 לְהַלֵּה, quadrilateral (Syriac Palpel); it here means to play the hypocrite (cp. Pr. xxvi. 18, madman)—xxxvii. 11, דָרָן, a warrior, root (דר to fight)—xxxvii. 29, for תְּשִׁבָּח, M. and D. have תְּהִנֵּן, Syriac verb used only in Ethpaal and meaning desire —xxxviii. 1, רָעָז, Pael, to please, (honour) —xxxviii. 25, נְאֹזֶן, entertainment.

## B. Evidence of the Vocabulary.

From a review of the results of this investigation, it is perhaps possible to arrive at certain conclusions with respect to the character and originality of the Hebrew text of Ben Sira.

It is evident that the text is at least as late as the latest canonical writings. The words which are common in the Wisdom Literature form a large part of the vocabulary of this Book. In our analysis we have indicated that there are a great number of words which are found only in the late B. H., and another group which have meanings peculiar to the latest usage. The syntax, the loose manner of using wau, the confusion of the propositions **בְּ** and **בִּי**, the position of the particles, and other signs of literary decadence, resemble the style of Ecclesiastes. But we can go further and date our Book later than any of the Hagiographa. We find in Ben Sira, N. H., and Aramaic words which are not found in B. H., while the presence of many rare Biblical words may be explained by the fact that they occur in N. H. literature. These observations, alone, would warrant a date many years later than 250 B. C.—the approximate date of Ecclesiastes. For in a book which the author is endeavoring to conform to classical types, so many new words could not occur unless sufficient time had elapsed to make the author unconscious of their late introduction into the language or literary usage. By the use of such words the writer unwittingly betrays his time. The presence of certain words peculiar to the writer may point to a date prior to a settled N. H. idiom.

In addition, we may note the late and Aramaizing constructions of our text; e.g. x. 19, **מָה** interrogative at end of sentence; ib. **שְׁנַיְלָתָן** instead of construct; **לְגַנְךָ** = *oīk ēṣtu* or gerundive construction, II. Chron. xx. 6.9, Ezr. ix. 25, (frequent in B. S.); xi. 1.3.4, omission of article to designate a class; **בְּרֵדֶת**, inverted order; xi. 29, gerundive construction; xiv. 18, **שְׁמַנְיָה**—**שְׁמַנְיָה** for **שְׁמַנְיָה** or **שְׁמַנְיָה**—**שְׁמַנְיָה**; xvi. 20, **פְּנֵי-מִזְבֵּחַ** (Jer. viii. 9); xxxi. 28, **פְּנֵי-מִזְבֵּחַ**; xxxvii. 19, xxvi. 2, **לְ** as sign of accus.; xxxviii. 17, 12, **שְׁמַנְיָה** (x. 27).

Again, we have words with new meanings, which we shall

observe below. These words offer some difficulty and their evidence is doubtful. They may imply that the author was not familiar with the classical usage of these words. This seems to be true of the Greek translator, who is much more correct in the translation of late words and N. H. expressions than with the older idioms and terms. The new meanings of words in B. S. may be similarly accounted for, though it is possible to explain these new shades and developments of meaning by late usage. But the evidence of verb-forms is unequivocal. Almost every page has examples of the increasing use of the Hiphil and the Hithpael in place of the simple forms of the classical style. A Piel of Aramaic formation is common. In the following paragraph, we shall have reason to observe another feature of the writer's style. Often a word is used quite properly in its meaning; but we feel that the literary taste which selected it has erred because the word does not blend into the context. Such instances indicate an increasing removal from the classical period.

Again in reading the Hebrew text of Ben Sira we feel that too often the student has become the pedant. Forgetting his didactic purpose, he seeks to display his scholarship. The frequent use of rare Biblical words to express simple thoughts, and the preference of a rare to a more common word, can be explained only by such a supposition (cp. xi. 2, טביהה תונבה for סר, etc.). The author is fond of Biblical quotations or paraphrases, and frequently uses an odd or irregular Biblical phrase, e.g. xxxvi. 28, נָעַנְעָנָה (Gen. iv. 12); xxxi. 13, בְּלֹהֵה בְּ (Deut. xxxiv. 7). He seeks for novelty and variety at the expense of good form, e.g. xxvi. 1, בְּפָלִים; xix. 1, יְתַשְׁדַּעַר, in antithesis to יְעַשֵּׂר; xi. 16, שְׁבֵל וְהַבָּן, a metaphorical word used with סְכֻלָּת as parallel to שְׁנָאָה in the preceding verse. Sometimes without being able to point to any breach of a literary canon we feel that a word is used unnaturally, e.g. xxxi. 14, שְׁמַר, to unite, here to associate; שְׁבַּח

seems a better word; **מְדֹרֶךְ** (xxxv. 16). Some of these peculiarities may not have been present in the original text, as we shall observe later.

So far the evidence of the vocabulary as to the independent value of our text is not conclusive. There are certain facts which might lead us to believe that our Hebrew text is not a translation but is in more or less direct lineal succession to the original. Looking at the vocabulary broadly, we may feel that it reflects a definite stage in the literary history of the ancient language. There are certain words which are peculiar to Ben Sira and seem to reflect the original, e.g. xi. 9, **עַבְדָּה**; xi. 12, **אֲנָשָׁה**; xi. 34, **לְשָׁבֵן**, so xiv. 25, (Deut. xii. 57 perhaps ought to be read **לְשָׁבֵן**); xi. 34, **רִזְקָה**; xii. 10, **מִלְחָמָה** (cp. **מִלְחָמָה** Ez. xxiv. 6); xiii. 10, **שְׁלָמָה**, license of speech; **שְׁרָה דָם** (new expression); xxx. 13, **תְּשִׁלְחָה**; xxx. 12, **גָּאוֹנָה**, to be proud, rebel; xxx. 17, **מְלָאָה**; xxxi. 13, **עַמְלָה**; xxxi. 20, **צָבֵר**; xxxii. 10, **מְבָשֵׂר**, modest, humble (xlvi. 1); xxxiii. 1, **גָּבוֹהָ** (xliv. 20); xxxiii. 2, M., **מְבָשֵׂר?**; xxxvi. 20, **מְבָשֵׂר**; xxxvi. 25, **מְבָשֵׂר** or **מְבָשֵׂר?**; Lévi compares Arabic nibr, (horreum), prey; xxxviii. 13, **מְלָאָה**, success; xxxviii. 25, **מְבָשֵׂר**, care, preoccupation, ep. **מְבָשֵׂר** xxxi. 1, N. H. **מְבָשֵׂר**, adj., striving, pushing, assiduous; xl. 29, **מְבָשֵׂר?** pollution: root **מְבָשֵׂר**, abhor or loathe. But this evidence is somewhat invalidated by the uncertainty of our text and the consequent doubt as to whether we have new words or corruptions of familiar ones; e.g. **מְבָשֵׂר**; **מְבָשֵׂר**; **מְבָשֵׂר**; **מְבָשֵׂר**, though words like **מְבָשֵׂר**, **מְבָשֵׂר** are undoubtedly genuine. Again, words which seem to give an individuality to our text because of their rarity or newness are not original, e.g. xxxi. 27, **מְבָשֵׂר**, a bad emendation due to Syriac **מְבָשֵׂר**, (note below).

The new meanings of certain words in some cases appear to support the genuineness of the text, e.g. **מְדֹרֶךְ** alms; **מְרִיחָה**, (xvi. 3) children (posterity); **מְרִיחָה** (v. 3) to take vengeance;

**כִּיְצָה** בַּז (xxxviii. 17, x. 28); xi. 7-33, **רָבֶּבֶת**, to find fault with; xi. 3, **מֵבֶבֶת**, moral defect; xii. 12, **נְשָׁבָע**, perceive, understand; xii. 15, **בָּזֶל**, to prop up (xlv. 24, support); xii. 18, **שְׁחָלָה**, gossip, intrigue; **חֲלָה** (to be healthy, strong, in B. S. xl ix. 10 Hiph., to make sound, but in xv. 20 (Is. xxxviii. 16), to prosper, or to encourage (Strack)=*παρακαλεω*; Syr. Targ. **רָבֶּבֶת**, to make well; G. has the true sense; xxxvii. 29, **רָבֶּבֶת**, to scatter, winnow; xxxviii. 4, **תְּרִיפָה**, drugs, medicines; M. **סְבִּים** (**שְׁבִּים**), spice; M supports the new meaning; xxxix 31, **הָרִיצָבָתִי**, I have resolved; xl. 29, **עַזְנָבֶשׂ**, intemperate (vi. 3, xix. 26); xl. 30, **שְׁאַלְהָה**, begging; xl. 28, **רָבֶּבֶת**, to bury (xxxviii. 16); xl. 28, **חַיִּים מְתֻן**, life of a beggar; xxxviii. 4, **רָבֶּבֶת**, diagnosis.

### C. Evidence of the Versions.

There are other facts, however, which modify greatly our assent to the genuineness of the Hebrew text. Indeed, it seems proper to now raise the question directly whether we have a true text of Ben Sira before us. The reasons are (1) the relation of certain mss. to G. and S., e.g. B in its marginal glosses and notes; C, acknowledged by Levi to be mainly dependent on G; wherefore the discovery of C does not greatly relieve the problems suggested by B. (cp. Margoliouth's hypothesis). (2) Note, too, that Talmudic quotations seem to agree with H. G. and S. as a group or to disagree with them as a group, (cp. article Sirach in E. B.). (3) The fact that mss. have been divided into classes: (a) those that resemble G., (2) those that resemble S.; both showing the influence of versions. Differences between H. and the versions may, however, sometimes be explained as corruptions, misreadings, etc., of the versions or a corruption of the original translation. The Aramaic forms and words of H. are not necessarily marks of originality. In fact no peculiarities of words are a priori proofs of originality. Thus in xiii. 11 the Aramaic **נְסִין** of H. can be emended to **רְבָבָה** and

**הַבְּנָם** of Saadia, which may represent the original Hebrew (cp. article Sirach, E. B. foot p. 4648). Ms. D contains no Syriasm or Arabisms and has the appearance of an independent text; yet in vi. 18—vii. 20 it follows G and in remaining couplets is parallel to S. The same is true of the Gaster fragment.

Again, as has been said, with regards to fragments, "there was no time from 200 B.C. to 1000 A.D. when Jewish scribes would not be likely to insert familiar Aramaic words—the more, as the text of B. S. was not protected by canonical sanctity." This may also apply to translations. G or S may have been translated into Hebrew by words from N. H. Moreover, at present, the N. H. vocabulary is not to be sharply defined. It is hardly possible to draw the line distinctly between new Hebraisms and Syriasm or Arabisms, i.e. to say between the later influence of Arabic and Syriac, through literature and conquest and the earlier percolation of these words into the Hebrew vocabulary through other than purely literary and governmental influences. Even where H abandons both G and S and goes its own way, there is no necessary conclusion that it is independent, e.g. in xxxi. 2 **תִּזְבַּח** as a verb is not found in O. T. although **תִּזְבַּח** as a noun meaning counsel occurs. The text has **מִבְּנֵי כֹּזֶב** opposed to **מִבְּנֵי דָבָר**. The parallelism is not good; **כֹּזֶב** should be emended to **מִבְּנֵי דָבָר** (cp. B. S. xlvi. 12), and the meaning is: Reproach drives away a faithful friend, but he who exchanges familiar counsel loves you as his own soul (i.e. strengthens friendship), cp. G. xxii. 22 where *ἀλλαγῆ* translates **תִּזְבַּח**, and *μιστηρίον ἀποκαλυψεως* = **מִבְּנֵי כֹּזֶב**; and note vii. 14 where Syriac for **תִּזְבַּח** (= **תִּבְנַת**) has **מִבְּנֵי דָבָר**. We must remember that H based upon G would have its vicissitudes just as G. based on original H., e. g. in xxv. 17 H. agrees with most codices of G.: "like a bear," but Codex B of G and S.: "like sackcloth." It is evident that H. depends here on the former or a similar Ms. while G. B.

and S=σάκκος ἄρκος may be a corruption of σάκκος; cp. xl. 1d where H. follows G., which has probably substituted סָקָק for שָׁנָק (xl. 3b).

It is interesting to observe how H reads when S. omits a verse. In vi. 28b, 29 (Lévi), omitted in S., H. follows G. So in chap. xi., where H. although corrupt is undoubtedly like G.; xiv. 21, also is omitted in S., but H. follows G. Note the remarkable agreements in the texts with little or no corruption. Another remarkable case is ch. xxxi. 24. This is wanting in the Syriac, but in H. it is a direct translation of G. with all the mistakes of G. H. has subsequently become slightly corrupted, but a few emendations show it to be exactly as the Greek. G. : πονηρῷ ἐπ' ἄρτῳ διαγογύσει πόλις καὶ ἡ μαρτυρία τῆς πονηρίας αὐτοῦ ἀκριβής. H. : רְאֵין נַאֲבָנָה רֹעֶה לְהָם יְרֵנוּ בְשֻׁעָד דָעַת [רֹעֶה לֹא נַאֲבָנָה]. It is evident that H follows G. both in this verse and the preceding one where לְ has been missed; cp. Syriac, vs. 23, צִין (cp. Pr. xxii. 9) for צִיבָעֵן (so צִיבָעֵן and צִיבָעֵר = benevolent, in B. S.); also xxxii. 7 (Lévi), omitted in S., where H follows G.; so vv. 3.8.12. Note, too, that where G. is in error H is often confused, e.g. in xl. 29 H. is corrupt and G. corrupt, a probable attempt at emendation. In xli. 14, xli. 16 G. and H are both wrong. In xlvi. 16 probably both G. and H. are wrong, H being an attempt at emendation: For כְּבָדָה (ו) כָּל בְּמַעֲשָׂיו meaning, the glory of Jahweh fills all his works, G. had read: all his works are full of his glory. H., translating כְּבָדָה after the Greek order at first, was subsequently troubled by the syntax and substituted לְבָדָה. In xlvi. 25 neither G. or H. is clear. In xl. 16 G. and H. are not exact; G. acc. to Levi suggests כְּאַחֲרֵי בְּלִי בְּיָם (cp. Jb. v. 11). In xiv. 1 G. H. and S. are all in error and H. contributes nothing. We should expect in a condition of such general corruption that out of three texts one ought to give light, but H. is as inferior as the rest.

Note that the individuality of H often disappears when the influence of a version is shown, e.g. in xxx. 12 בְּקָרְבָּן = S בְּקָרְבָּן. In xxxi. 12 H is poor and not expressive, being dependent on G. In xxxi. 13a H is perhaps independent. בִּזְהָר + is dependent on Syriac: בַּתְּלֵה גָּנוֹן (Levi) and, probably, בִּזְהָר is the same thing as בְּלֵב כְּבָנִי בְּלֵב כְּבָנִי הַנְּגָעִין (xiii. 1a) is the same as G. בְּנֵי בְּנֵי דָּבָעַ (xiii. 11). בְּנֵי בְּנֵי דָּבָעַ (cp. Jer. xiii. 17) or בְּנֵי בְּנֵי דָּבָעַ (ep. Psalms 106. 10) is introduced as a marginal note. In xxxvi. 20 H translates G; S. is right: "Vindicate thy prophets as thou didst Moses, etc., by fire, etc." In x. 1 H. translates G., probably in error. In xxxix. 15, H. is a translation and emendation of G.; S. is better (cp. late Psalms); נְבָל בְּנֵי is an interpolation. The following is nearer the original: וְזִדְחָה יְדוֹתֶךָ בְּלֵב - מְעֻשֵּׂה בְּלֵב - נְבָל בְּנֵי וְבְנֵי תְּמִימָה וְבְנֵי הַמְּפָרָשָׁה בְּתִיעֵשׁ. x. 5.4 H = 4.5 G; while 5 S = 5 G, and S is more confused than is εὐοεῖα of G. and χρηστίμων seems to have been emended in H., which is wholly dependent on G. χρηστίμων was probably to H a free translation of שָׁגָן. When we look at verses 4 and 5 in H. we feel just as we feel in respect to G, that there is a redundancy, and an interruption of the sense of the chapter. These verses add nothing to the discussion. The reflections on good and bad governors and government are not added to by the thought that God raises a man over the city at the appointed time. In the

first place, it is outside of the line of thought ; and, in the second, it introduces a contradiction ; for, if God raises a man, what is the significance of this warning about the evil effects of a bad governor ? In H. נבר and בָּבָל are parallel, but v. 6 in H does not add to the thought of 5a by saying that because Jehovah has control of every man, he will put his glory upon the face of the ruler ; and this is more absurd in the Greek where εὐσέα occurs for בְּשִׁלְתָּן. It seems to me that in these two verses we have two variants of a lost original. We may restore it thus : (a) בַּיִד אֱלֹהִים בְּשִׁלְתָּן - הַבָּל. הַבָּל is supported by Syriac and also בְּשִׁלְתָּן. (b) וְלֹפֶת עַת מֵיעַד יִשְׁנֶב הַוּא (cp. 2 S. xxiv. 15. The whole will then mean : "In the power of God is the rule of the universe ; according to the appointed time his glory will be exalted." By such a text we can explain נבר and הַבָּל as additions to complete בָּבָל ; the corruption בְּנִי (*προσώπων*) as from לְבִי ; רָקִים, what is appointed, as another form of מֵיעַד ; and יִשְׁנֶב as a corruption of בָּעֵם. The pious sentiment of this verse is parallel to others in the book, as when the author prays for the return of the scattered tribes of Jacob—the prayer of a late Hebrew for the vindication of Israel before the world. That such a thought should occur at this point is not strange, since we have a similar verse at the end of xlivi. and in xlivi. 5. Like those verses, too, this verse forms a transition to a new thought. In the preceding verse the author may have been cautiously referring to the government of the day and, therefore breathes this pious hope of Judah's Messianic days. For a translation from Greek cp. ix. 8 בְּלָגָל (Ιερ.) = ἀλλότριον.

A comparison of H. and Saadia gives the following result : Sometimes Saadia supports H. but even then, with variations. At other times, Saadia seems to be a free translation of the original. Hence there is no clear evidence from Saadia. The Talmud has about the same value as Saadia. Saadia and the Talmud

are not exact reproductions, but in some cases are free, and in others reflect a text already corrupt.

An interesting problem arises in ix. 9, where H. G. S. and Talmud disagree. S. translates the verse twice, x. 8 and v. 10, and agrees with Talmud; v. 7 (a) in S. is a variant of Talmud (a); v. 8b has no relation to Talmud; G. συμβολοπέω = לְלִזְבֹּחַ; cp. Pr. xxxiii. 20, where לְלִזְבֹּחַ parallel to יְמִינֵךְ. G. and H. suggest the following, סְכָא יְמִינֵךְ אֶל תְּמִימָה עַתָּה שָׁבֵר סְכָא. Talmud has a free translation of סְכָא; and so G. and S.

H has sometimes additions that have corrupted the text, e.g. in xi. 10 cd, a verse that contradicts the preceding one. xi. 29 ii. is from Jer. v. 27. xi. 6 is a repetition of xi. 5 (where זְלַעַן = זְלַעַן, N. H., humble, oppress).

In conclusion, we may say that while H. contains some of the remains of an original text, it has become so corrupt that for purposes of criticism it has little value in addition to that of the versions. In most instances where the versions have become corrupt or reflect a corrupt original, H gives us no help. The many lacunae in H. have been filled by translations from the versions. Emendations have been made on the basis of the versions. The marginal notes are often the readings of equally corrupt texts; e.g. cp. the relations of B. and C. The text represents an attempted restoration of the original on the basis of some faulty remains and the versions.

The text became corrupt because of the neglect which it suffered during the earlier years of its existence. It was not included in the Canon, and (Levi ii. p. xl.) it was prohibited by the doctors of the Talmud. Subsequently it grew into general favor. The Latin Vulgate calls it Ecclesiasticus—the book par excellence for church reading. The fact that our fragments were found in the Genizah of Cairo,—a sacred depository of half-worn texts, shows the esteem in which the book was held in later days. We are not surprised, therefore, that great efforts were made to amend the neglect of the past and to restore the original by all means possible.

## VITA.

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I, William Robert Taylor, was born in Port Dover, Ont., in 1882. Passing through the Public and High Schools of Port Dover and Simcoe, I matriculated in 1900 in the University of Toronto, and entered upon my studies there in the same year. After pursuing an honour course in the Classics and in Semitics, I graduated in 1904. In 1908 I completed the theological course of Knox College, Toronto, and was appointed assistant to Rev. G. C. Pidgeon, D.D., now Professor of Pastoral Theology in Westminster Hall, Vancouver, B.C., and then the minister of Victoria Church, West Toronto. During the session of 1909-1910, I held a Fellowship in Semitics in University College, Toronto; and in the present year I was nominated to the chair of Old Testament Language and Literature in Westminster Hall, Vancouver, B.C. In my Semitic studies, I am indebted especially to the kindness and inspiration of my esteemed Professor, Doctor J. F. McCurdy, University College, and to the late Doctor R. G. Murison, of the same institution, as well as to Professor J. E. McFadyen, of Knox College.

